

# The Missionary Helper

PUBLISHED MONTHLY, BY THE

FREE BAPTIST WOMAN'S MISSIONARY SOCIETY

MOTTO: *Faith and Works Win.*

---

---

VOL. XXXII

MARCH, 1909

No. 3

---

---

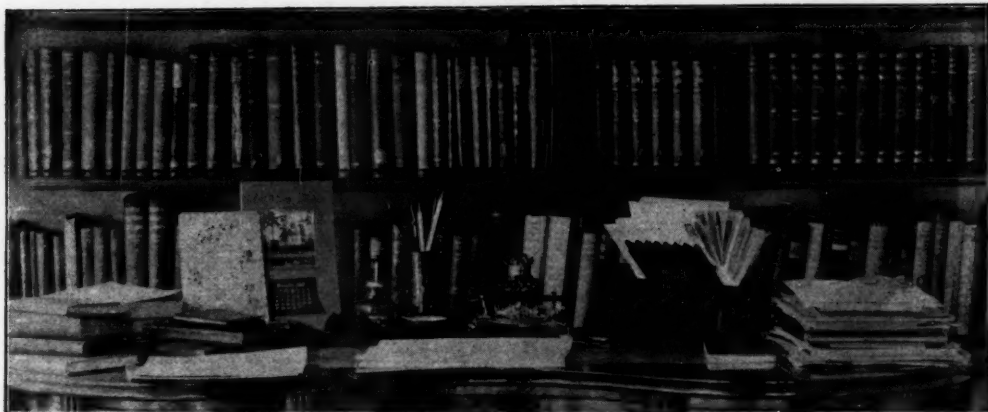
---

---

**P**ERHAPS the most prominent circumstance in the missionary outlook in America and England is the growing activity of men and young people in the work of winning the world to Christ. Business and professional men are awakening to the fact that the great commission of Christ was not given primarily to the clergy and women, but is equally binding on men. . . . Home missions are feeling the effect of foreign mission stimulus. The denominational societies are coming together for conference with a view to closer cooperation and better economy. The Church federation movement is becoming national. For the first time the Protestant churches of the United States have decided to act officially in concert. . . . Another subject on which American Christians are awakening is their duty to evangelize the foreign populations that are crowding to these shores. Hither have come thousands of Jews from all over Europe, Italians, and other Latin peoples who are largely ignorant and degraded; Russians, Greeks and Armenians with the form of Christianity but without its power; there are Chinese, Japanese and Hindus who bring with them their heathenism and seek only the by-products of Christianity. We are coming slowly to realize that if we fail to enlighten these immigrants and their children they will paganize us, will destroy the Christian character of many of our institutions and overturn our free government. The next great step in home missions is in the line of more effective and systematic effort to bring Christ to these restless millions.—  
*Selected.*

---

---



## FROM THE EDITOR'S DESK

Beyond the editor's windows, this February morning, is a fairyland of white roofs and frosted pines; but the stack of letters upon the desk includes messages from friends in southern and far western states and across the sea, and the March magazine will be read under all sorts of climatic conditions. We who are vitally interested in the same things are never really far apart. How warm grows our interest even in those apparently remote and shut-in Moslem sisters, as we study about them and pray for them and see their pathetic lives, in picture and story! But a new day is dawning for Moslem womanhood. *The Missionary Review of the World* reports that a missionary recently visited a native congregation in Egypt and when asked to speak to the Women's Missionary society was greatly surprised to find 80 women present. He asked the pastor if there was any one who could be relied on to offer prayer. "Oh, just call on *any of them*," was the reply.... Dr. Ford writes—in the *Star* of Feb. 11—of one of the most vital needs of the church today, missionary intelligence. "To remain ignorant of the wonderful doings of God in missionary lands is to miss the wider vision of Christ." For many years we have been hearing about the *needs* of the foreign fields, and they were never more urgent than they are now; but today, the story of the eager listeners, wide open doors, successes and abundant harvests, almost takes the breath away.... There are many good things in the *Morning Star* for the current events part of our auxiliary program. Mrs. Griffin's "Indian Notes" are always delightful, and Mr. Murphy's report of the revival at Bhimpore gives cause for thank-

fulness....*Storer Record* gives us the following item: About sixty boys and girls professed openly a vital interest in religion and on Sunday, Dec. 20, about forty were taken under the watch care of the College church. ....This morning the announcement has come of a new auxiliary organized at East Rochester, N. H., with nineteen members. Welcome! Every auxiliary is a center of missionary intelligence, a positive help to the individual, the church and the missionary work....Mrs. Julia P. Burkholder was due in America the 15th day of February. She is the last of the Phillips family to leave our field, but their blessed work is an imperishable part of it; and Mrs. Burkholder, Mrs. Stone and other members of the family will be an inspiration to that work wherever they may be. Mrs. Mary R. Phillips and her daughter Bebe—Mrs. Howells—are at Battle Creek, Mich., at present. Mrs. Phillips writes: "The HELPER is very, very dear to me."....The Murphys were booked to sail Feb. 9. Others must come home soon. Miss Butts wrote from Calcutta, Jan. 14, "Safely arrived yesterday after a very pleasant voyage. Expect to go to Midnapore today. It is quite like summer here, very dry and dusty. Sorry not to see Mrs. Burkholder before she sailed. Oh, why have we not more workers, more men, to take the places of those going home!"....Mrs. Hartley has some charming new mite boxes, especially designed for our Cradle Roll children. On one side is a picture of an Indian baby, on the other that of an American baby. She will tell you more about them. A new little Light Bearer, Miss Lois Helene Milliken, came to the home of the Corresponding Secretary of the F. B. W. M. S., Mrs. James I. Milliken of Lawrence, Mass., on the 9th of January, bringing with her a very happy New Year....We regret that Mrs. West of Waterville, Me., has been obliged to resign her office as HELPER agent, on account of ill health. She has been a faithful and successful agent for several years. She writes, "I have enjoyed the HELPER very much. It is truly a helper and rightfully named. I feel sad to give up the agency, but shall not lose my interest and will still help as much as my health will permit."....Our dear Anne Dudley Bates writes from Fabius, N. Y., "I am well and living in the sunshine of God's precious promises. I want you to know how much I appreciate the MISSIONARY HELPER, so full of good things and so helpful in all our missionary work."....At the February session of the York County Conference, held in Biddeford, Me., our new state agent, Miss Cora E. Edgerly, spoke admirably and right to the point in behalf of the magazine, making a plea for its wider reading in the interest of the work. We cannot recommend too highly the help to the study of our text-book, "Nearer and Farther East"—the Reference Library, maps, charts, pictures, "How to Use," also the junior book, "Springs in the Desert." It is not yet too late to procure them....Miss Barnes wrote from Jellasure, Jan. 6, "We had a very pleasant visit from Miss Gaunce at Christmas time. The weather is perfect now and I'm hoping to get out into camp with native workers soon."

## STORER COLLEGE

BY HENRY T. MCDONALD, PRESIDENT.

Each year revives old problems or presents new ones to those engaged in modifying social conditions. An occasional wave of dishonesty, of petty pilfering, of plotting against organized rule presents itself. But there are ever with us those whose eager, intense yearning after a useful education is an inspiration and surcease from labor. Schools should be modest and conservative in comparisons. Still it is within truth and reason and a pleasure to note some points wherein we differ this year from last. The spirit of the student body is better. The wave of indifference which arose high last year spent itself and those who lacked point and purpose in effort, have returned to school and seem to have found themselves.

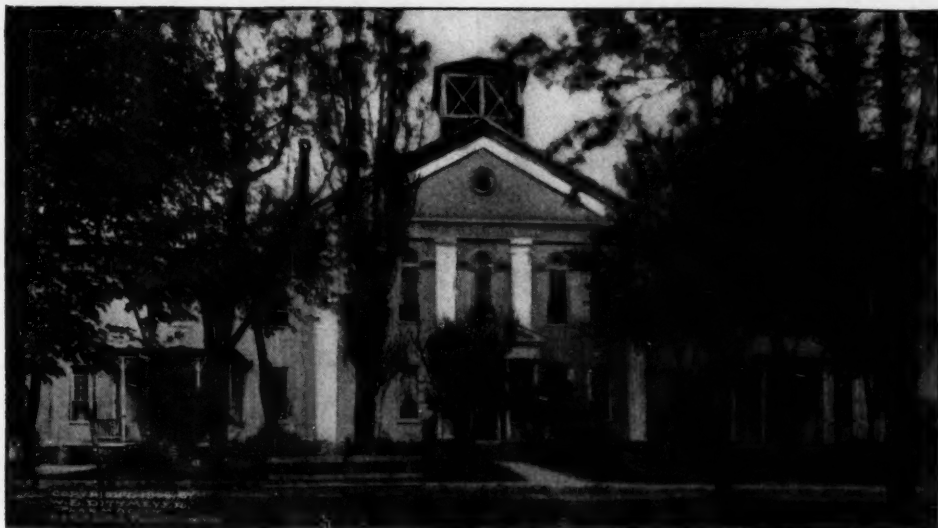
There is an improved religious life among the students. Much remains undone. But good is being accomplished. There has been a more expectant attitude in the religious life of the boys and girls than during some years. Not alone has this appeared in the results of the special meetings, but also in the occasional manifestation of interest in regular church services. "The spirit worketh." Boys and girls come here expecting to get religion or to be aroused to a higher and better living. We try to be mindful of that fact.

This year the alumni presented crayon portraits of Dr. and Mrs. Brackett and Mrs. Lightner. This gratifying interest on the part of the alumni in their Alma Mater has communicated itself to the student body. Last year the students did more than ever before to beautify, by some useful gift, the library or class room. This year promises to be even more memorable for such deeds. The following illustrations suffice. The Lincoln Debating society 'on the centenary of the immortal emancipator presented to the college a bronze tablet on which is cast Lincoln's masterpiece, the Gettysburg speech. This tablet is a replica of one which graces one of the colleges of Oxford University and which is there placed that young Englishmen may better learn the power and beauty of their mother tongue. The American Literature class now contemplate purchasing a bust of Poe, or some other equally useful present, as a result of a specially prepared Poe program. One of the Sabbath school classes recently successfully prepared a supper from which they realized a neat little sum which is to be used in frescoing the church and in purchasing some useful furniture for the President's office.



Now as to the institution itself the following observations may be made:

The teaching force, because of the increase in the size of classes, was never as large. We now have sixteen teachers in all departments and we are really in need of two more. Our library is a favorite place. As nearly all HELPER readers know, Miss Angell of Providence generously spent a number of weeks here last summer, cataloguing the books. In this she was assisted by several teachers. But to Mrs. Lightner is also due no small gratitude, because she not alone gave freely of her time, but



ANTHONY HALL

she also provided for most of the attendant expense. The way in which Mary M. Peyton, '08, administers the library would be a delight to any one.

We have come to more fully realize the wisdom for limiting the privileges of the students and the more carefully restricting them in the hours when they may be away from the college. Though at first there were some who were slightly restive because of the limitations placed, all now agree that the changes in this respect were wise and timely. Personal contact between student and teacher has always been a prominent factor in school life here. It is so now. Each teacher strives to know and wholesomely influence the more than two hundred boys and girls

we now have. And that is the sort of teaching these young people most need.

Our needs are slowly but surely being met. We have steam heat in Anthony Memorial Hall. One only who endured the old style of heating can know what a blessing it is. We are soon to break ground for a new president's house. This will add to the comfort of the head of the school, and to the usefulness of his position. Although every possible foot of room in Anthony Memorial Hall is utilized, we still do not have sufficient recitation room. Our next need in point of buildings is a Domestic Science Hall wherein all the courses in that science may be taught, and wherein shall be located a new dining room. That would release the present dining room for laboratory use and would be fitting us to do yet better work in fittingly preparing the girls to become useful co-workers in society. This building could be erected for from \$12,000 to \$15,000. I wonder whether some one who reads this would not like to forever link his name with the good works and unselfish traditions of Storer by providing a part or all the needed funds for this new hall.

*Harper's Ferry, West Va.*

---

#### INDIA HANDKERCHIEFS

All who wish to obtain handkerchiefs from India, the needle work of our native women, should address, Mrs. E. H. Lougher, 415 Chapin street, Jackson, Mich.

---

Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands, establish Thou it.

“ ‘The work of our hands, establish Thou it,’  
 Often with thoughtless lips we pray;  
 But the Lord who sits in the heavens shall say,  
 ‘Is the work of your hands so fair and fit  
 That ye dare so pray?’  
 Softly we answer, ‘Lord, make it fit—  
 This work of our hand—that so we may  
 Lift up our eyes, and dare to pray:  
 The work of our hands, establish Thou it  
 Forever and for aye!’ ”

## OUR ASSISTANT TREASURER



MISS PORTER

Miss Edyth R. Porter needs no introduction to New England Free Baptists. Since she was a little girl we have known her as the daughter of Rev. E. W. and Susan Prescott Porter, both of whom were actively and officially connected with our largest denominational interest, behind certain phases of which they were shaping forces. Miss Porter has proved herself a true daughter of her parents, serving in various lines of church work, much of it with the children among whom she is a beloved and successful leader. You will be interested in the account, in this number, of her Sunshine Band and

its attractive methods of mission study.

For several years Miss Porter has been Miss DeMeritte's trusted and efficient ally. But now that she has assumed new responsibilities as assistant treasurer, and the most of us will correspond with her, all of our workers will wish to see her face and know her somewhat more intimately.

Miss Porter was born in Blackstone, Mass., where her father had a pastorate. She joined the church at the age of eleven, since when she has been actively interested in its work; graduated from the Lowell High school, afterward taking a commercial course at Bryant and Stratton's Commercial College. The years have been divided between home, teaching and commercial work. She and her two sisters have a charming home together in Peabody, Mass., with a brother-in-law of the same name, the husband of Sadai Prescott Porter, who was for some time teacher of physical culture and voice expression in the summer school at Ocean Park, and reader in the Chautauqua assemblies.

Miss Porter is an accurate accountant and a faithful, loyal worker. She is ready to help us and we wish to help her. It can readily be seen that in taking on new work there will be more or less difficulties. Matters entirely familiar to Miss DeMeritte will at first be unfamiliar to Miss Porter. Let us help her practically by making our statements about

contributions absolutely plain—what they are for and where they are from; never failing to give the full address, title, name, street, city or town and state, as well as the name of the individual or auxiliary to which credit should be given. We will help her and Miss DeMeritte, will we not, by sending all contributions to Miss Porter which were formerly sent to the latter?

And, finally, we will pray that she may not only enjoy the work but grow with it, as she herself has so aptly expressed the thought in the following letter.

---

### A SUNSHINE BAND

Our assistant treasurer, Miss Porter, has been so successful in her work with the children that we asked her to write about her methods, for the benefit of other junior superintendents. The following is a part of her reply.—*Editor*.

The first year's work of our "Sunshine Band" was broken and incomplete, though not unsuccessful, for we raised about twenty-five dollars with little special effort outside the children's pennies in regular and mite box offerings. "Circles of Light" was our guide; socials were held once a month, and we provided the Christmas entertainment for the Sunday School.

Last year, telegrams were sent, as invitations for the opening meeting, reading in this way: "Trip abroad. Party starting. Join it and see Arabia, Persia, Turkey, India, Africa." These invitations were written on regular telegraphic blanks and signed by the secretary of the Band.

Starting from Peabody, we stopped in Boston and visited buildings, etc., there by means of pictures. As the leader indicated the various stops, the children to whom the pictures had been distributed came forward and the picture was put in place by the assistant. After quite thoroughly seeing the city, tickets were purchased and we set sail.

By way of stimulating interest and increasing regular attendance, the Band was divided into two sections, each having a leader and secretary, with a president of the whole. Colors for badges for each side were chosen and the contest was on. It was for attendance and contributions, and Nov. 2, from four to six o'clock, we had our first mid-week gathering in the form of a supper given by the vanquished side to all members of the Band.

The children range in age from six to sixteen years, and the older ones are my helpers. They usually meet with me during the first part



of the week to study and plan for the Sunday's lesson. They take parts assigned, looking up the topics and giving the substance in their own words.

Our memory text we plan to have presented in some attractive form (such as a small pen and ink drawing suggesting the desert life—palms in an oasis, a camel at rest, or a procession of camel riders, with the text written beneath the picture). Every Sunday each member is given something to help fix the most important points in mind, and large brown envelopes are provided in which to keep these helps. One souvenir, or reminder, was a sword made of red cardboard on which was written: "Mohammed, the prophet. Islam, the religion. Koran, the book." Again, outline maps, copied from that in "The Moslem World;" and, having had one general large map exercise, crayons were provided, and as we went from country to country, these were used to color and fill in the smaller maps. Then there are also red "Is," to paste on those countries of predominant Moslem faith, and gilt stars for the oases, or mission stations. At the close, the offering is taken, and the amount and the number in attendance of each side are placed on the blackboard. While we were studying Arabia our assistant, in native costume, told us of the life, manners, customs, etc., of the people, and we drew pictures, in ink, of the animals of Arabia and passed them around for inspection. With Persia we used a cage, cut from paper, and into it the children put the animals of the country, which they were asked—the previous week—to look up and bring pictures of.

The general outline of each country's work will be much the same. First, the consideration of the country, physical, then customs, animals, people, while the illustrative work will, of course, vary.

Our attendance and membership have increased in a most gratifying way and all seem genuinely interested.

I am enjoying the work and, I hope, growing with it. My own study is finding expression in work for the children.

EDYTH R. PORTER.

*Peabody, Mass.*

---

#### NINETEENTH THANK OFFERING CALL

As we grow older both in years and in the work, the days slip by more and more quickly, and these calls for thanksgiving seem to come very close together; for doesn't it seem but yesterday that we issued our eighteenth Thank-Offering Call? And yet we are glad that this nine-

teenth one has come to us, because so many reasons for thankfulness have crowded themselves into the year. Yes, we know that death has visited some of our homes and hard trials and losses have come to many, but have they not brought us to a closer communion with God, so that while we cannot feel to give thanks for the hard things, we can and do feel very thankful for God's love and help so freely granted us?

Then, outside of our personal experiences, haven't we much to thank God for in our work at home and abroad, and for our band of consecrated leaders?

Storer College has literally had showers of blessing, with its glorious revival; its largely increased, and ever-increasing number of students; continued proofs of the loyalty of its alumni; the gift of one thousand dollars toward the building of the much needed president's house and the generous gift of service by friends who could aid the over-worked teachers.

Of the work in India Dr. Ford writes, "This has been the most prosperous year, with the largest results, of any during the mission's history;" and Rev. Mr. Hamlen reports, "In spite of all the adverse conditions, without and within, the prospect has constantly grown brighter. There has been a spirit of inquiry among the Hindus such as we have not known before. Baptisms among them have been more numerous than usual, and more are coming. And best of all, the Lord's people here are beginning to realize their duty and opportunity toward their neighbors. Converts are the result of their growing zeal." Mrs. Burkholder, writing from Sinclair Orphanage, expresses her thankfulness that while cholera and famine have been all about, they have been spared and provided for, and many little ones have been rescued. The year began with fifty-two girls in the Orphanage and ended with seventy-seven. Read the Free Baptist Year Book and India Report and be convinced, not only that we have very much for which to return thanks, but also to inspire us to renew our efforts to supply—sufficiently and heartily—the ever increasing demands in India and Africa.

Causes for thankfulness in world-wide work are notably significant, including what God has wrought since last July in the Turkish Empire by opening closed doors and giving freedom to the press; the making of highways for the Gospel in Arabia by the building of railroads; the preparation of the soil for the sowing of the Word in Persia, Egypt and Morocco, and the wonderful revival in Manchuria.

The Woman's Missionary Society has special reason for returning thanks because of the faithfulness, under testing conditions, of its missionaries, teachers, officers and local workers, and the fact that there has been practically no falling off in receipts; for the additions of enthusiastic young women to the ranks; for the children growing up into the blessed service; and for the appreciation and utilization of the HELPER as a necessary agent of our missionary work.

The children are welcomed to an offering of their own, a Thank-Offering that shall provide for the salary of their missionary, Miss Barnes; kindergarten work for the wee ones in India, and the domestic science department at Storer College. The junior mite boxes may be obtained of Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Maine, and new mite boxes especially designed for the Cradle Rolls and Advanced Light Bearers, of Mrs. Laura E. Hartley, 547 Ocean St., So. Portland, Me. The Light Bearers support six children in Sinclair Orphanage and pay a part of the salary of Miss Sims at Storer.

As usual, a program and other helps for the May meeting will appear in the April HELPER. A public meeting in the church is very desirable, under the auspices of the auxiliary or others in the church where there is no auxiliary organization. It should be a deeply spiritual service, wherever held, in church, vestry or the home. Let the friends who cannot attend any gathering, observe the hour in May, and send their gift to our assistant treasurer, Miss Edyth R. Porter, 45 Andover St., Peabody, Mass. Auxiliary and church offerings should be sent to the Quarterly Meeting and State treasurers; or, where there are none, to Miss Porter, of whom, also, Thank-Offering envelopes and invitations may be obtained freely on application.

Let us remember the fact that the Thank-Offering is a special, free-will gift; not a part of the "tenth," not a payment of a due, or the membership fee. It will be counted as a part of the State apportionment, however; and each twenty dollars of any Thank-Offering entitles the donor or donors to make some one a life member of the W. M. S. Offerings less than twenty dollars can be applied toward a life membership, the required amount to be completed later.

Wherever we may be, whatever may be our condition, we may well remember that "It is a good thing to give thanks unto the Lord" and to "bring an offering unto Him," to "serve Him with gladness" and come before His presence with singing."

CLARA A. RICKER.  
NELLIE WADE WHITCOMB.  
LINDA V. JORDAN.

Committee.

## CAN A MOHAMMEDAN BE CONVERTED?

## A PERSONAL TESTIMONY.

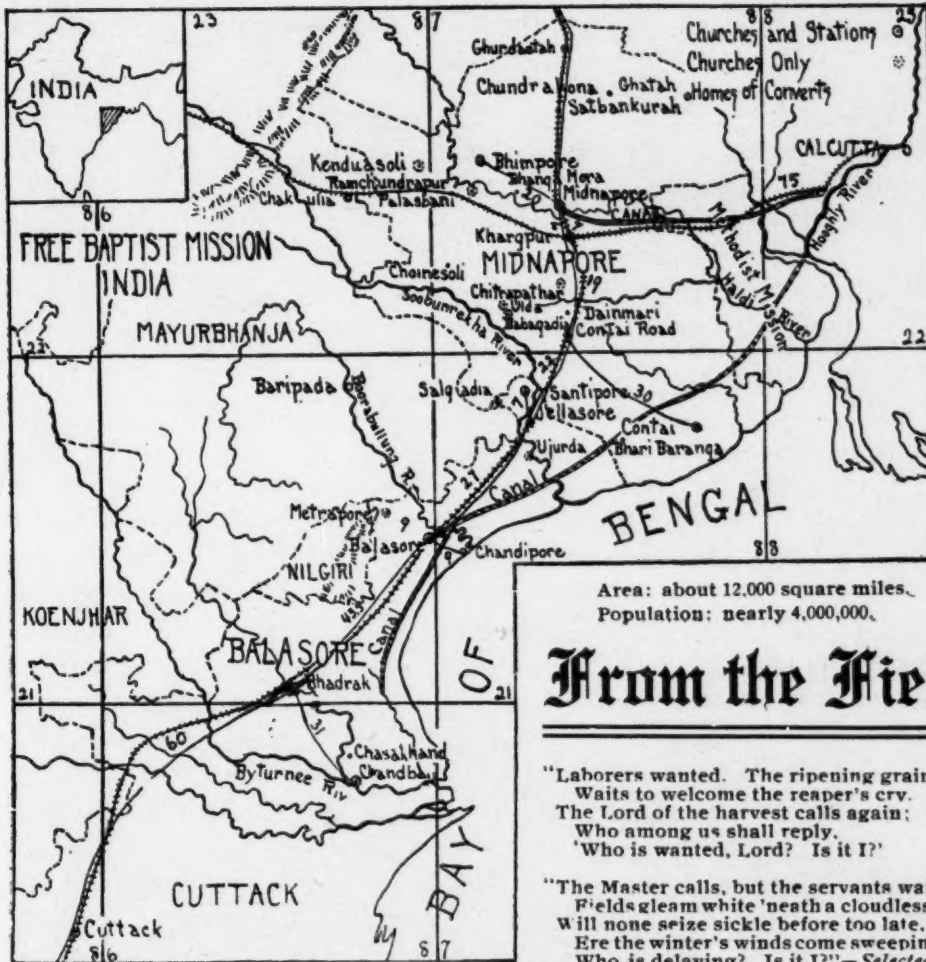
I am not educated enough to study both my former and my present religions and judge for myself by way of argument the truth of either. But judging the teachings of both the religions by my common sense I came to this conclusion, that I am a poor sinner—nothing at all. and that Christ is the Saviour.

I was never satisfied with Mohammedanism even when I was yet a Mohammedan. But never then was there a chance of getting a Bible; in fact, I never knew anything of it till I came in connection with Christian missionaries. As a Mohammedan I had a firm faith in one God and Mohammed, his prophet, but never knew anything of the great Mediator. I knew I was a great sinner, but knew no way of escaping out of it. At last I made up my mind to read both the Koran and the Bible. I did so in my own language with much difficulty and found that the Koran often contradicted its own statements. This led me to doubt its divine origin. Then again, I found that Mohammed ordered men to do many things but never directed them to the ways of salvation. His own life was full of blemishes. He was a sinner and counted his mischiefs as sanctioned by God. This I found is not the religion to comfort a weary heart. All of Mohammed's deeds and words show that he was far from God. On the other hand he spoke equally forcibly about the Old and New Testaments. This made me doubt his being the only mediator and I commenced to read of Jesus. I did not forget to compare the lives of both Jesus and Mohammed to find whom I could best believe. I trusted my blameless and guiltless Teacher, who finally made me comforted by his assurance, and I am now passing my days happily in communion with him. Wonderful is his power to save.—By a student at Union Hall School, Rangoon.

---

Give us grace, O Lord, to work while it is day, fulfilling diligently and patiently whatever duty Thou appointest us; doing small things in the day of small things, and great labours if Thou summon us to any; rising and working, sitting still and suffering according to Thy word. Go with me and I will go, but if Thou go not with me, send me not: go before me, if Thou put me forth; let me hear Thy voice when I follow. Amen.—*The Prayer of Christina G. Rossetti.*





## From the Field

"Laborers wanted. The ripening grain  
Waits to welcome the reaper's cry.  
The Lord of the harvest calls again;  
Who among us shall reply,  
'Who is wanted, Lord? Is it I?'"

"The Master calls, but the servants wait;  
Fields gleam white 'neath a cloudless sky;  
Will none seize sickle before too late.  
Ere the winter's winds come sweeping up?  
Who is delaying? Is it I?"—Selected.

### AN ADVENTUROUS TRIP

(CONCLUDED.)

The letters from the churches bring good news, with one or two exceptions, and the baptisms during the year exceed those for several years previous. This is a village of ten or twelve houses in the midst of a clearing of about one hundred and thirty acres with jungle on all sides, so there is no way of getting in or out without going through two or three miles of woods. These are the woods where Dr. Kennan has had wonderful hunting experiences, and if anyone can get him to tell the story of the big elephant he hunted down after days and nights of tramping, they will hear something intensely interesting. It is a constant mar-

vel to me how this lovely place was discovered in the midst of the dense forest then standing! A brook winds past the village on three sides and a never failing spring gives them clear drinking water, so they need no tanks or wells.

Sunday evening, Dec. 13.

Quarterly Meeting is nearly finished and we are beginning to think of the journey home and which way we will take to get out of the woods. I hear of a road not far to the west which is comparatively good and running near Santipore, so am thinking of making Mr. and Mrs. Griffin a call. Our meetings have been excellent and the subjects dealt with helpful, but to me the generous hospitality of these poor farmers, and the brotherly kindness shown through the whole gathering have been the beautiful part of it. Last evening was given to a report from Kalamatia, the place of their Home Mission effort, and also a report from the whole field was given. There have been now seventeen baptized at Kalamatia and several more are ready. Their devotion and faith are bringing the inevitable results. From the whole field 185 baptisms were reported during the past year. This afternoon I had a women's meeting and fifteen gathered, beside one girl and six babies. We had a sociable heart to heart talk, and nearly everyone prayed. After yesterday afternoon's meeting I went to a shrine, nearby, through which it seems the name of Tapaban has become famous. The legend is that a religious hermit took up his abode there and became so absorbed in his devout meditations as to be utterly oblivious to passing events and the white ants covered him with earth and eventually made a large ant hill over him. Upon and around this a monument has been built and a small temple erected nearby, and at certain seasons of the year companies of "holy men" come here to worship and to hold a kind of religious fair which draws crowds of other people hoping for blessings of various kinds. On the way to Tapaban I was surprised to find everyone knew how to direct us. As the little village to which we were going had been so lately built I wondered it was so well known, but I find it is the name of this shrine that is well known and not the village. The free translation of Tapaban is "The prayer forest," and when this Christian village was started in the midst of this forest it was thought an appropriate name to keep.

Dec. 15. Tuesday morning. Stranded again!

Our last meeting Sunday evening was a testimony meeting at which

nearly every one testified to the good received during the meetings, to a new understanding of their needs and the supply for them, resolutions to renewed effort and faith for greater results.

Monday morning came the general breakup and good-byes and starting off on various paths. A man showed us the way out to a very good road and we came on ten miles to a bungalow where I had lunch and the men cooked their rice. From there, the most of the way, the road was simply earth thrown up and not graded, so of course very rough and consequently even our "two-mile-an-hour" rate was reduced, so it was sundown when we reached the village where we were to turn off to Santipore, and dark when we came to the rough fields across which our path lay. With only a lantern to hunt for signs of a road, we missed the way and, after hunting about for some time, concluded to go back to the village we had last left and there we passed the night—I in my garrie, as usual, and a kind villager gave the men a place on his veranda and a place and food for the bullocks in his barnyard. Early this morning we started again but by daylight even, we found the way well nigh impassable because of gullies and ridges, as well as rough pasture land full of hummocks and low-growing bushes. The bullock driver went ahead to hunt for a path while I cogitated what was best to do. We were within three miles of Santipore and if this mile of bad fields and pastures could be crossed we would have good roads the rest of the way, but if the garrie should break down then we should be helpless! I had about decided to turn back and go on by the way of Dantoon when the driver came back saying he thought if he had another man and a hoe to smooth down some of the obstructions he could do it. So, leaving the bullocks fastened to the garrie, they took my lunch basket and suit case and we came walking a rough mile to this village where I found a man and his hoe who for a little "bucksheesh" has gone back with them to bring up the garrie while I sit here under a tree and write these notes.

Santipore—Wednesday morning.

After an hour or so under the tree I was glad enough to see the garrie coming into sight around a hillock, and to find it unbroken after its rough experiences. It was a circus for the crowd of boys and little folks who had gathered around and they followed us, half and wholly naked, shivering and yet laughing and shouting—their hair standing every way and their bodies sadly in need of soap and water. As we came

rattling into Santipore (the driver spurring up for the occasion!) from this unaccustomed way, the people ran out to see what it meant, and many a surprised and laughing "namaskar" was given as a welcome. I found Mrs. Griffin alone, as it is their vacation just now at rice cutting time and Miss Kenyon has gone to spend the month in Calcutta and Mr. Griffin is also in Calcutta, arranging for the iron beams with which to roof the fine, new brick schoolhouse now being built here. It is a busy place with so many things going on—the Industrial, the repairs now begun, and the new building going up. Here, too, are stacks and stacks of rice just cut and waiting to be threshed. They say they have had no such crop for years. The villagers' houses show sad need of repairs because of last year's famine prices, but they will now soon be busy re-thatching after the rice is threshed from the straw. We shall start on again soon and hope to reach Jellasore safely, though there is still the same river to cross which gave me such a fright the other side of Tapan.

Jellasore—Thursday morning, the 17th.

My journey in the garrie is ended and I go on from here by train. The approach to the river yesterday brought us the hardest experience we have had at all. We had to go along the bank of the river where it was very slanting and no road, and it seemed the garrie would go over into the river in spite of all we could do. I left the men holding it on the lower side while I hurried to a nearby village for help which fortunately I found, but the lower wheels had sunk still farther into the mire and it seemed impossible to get them out. Some passing men were induced to help, and after great pulling and lifting and pushing, it was extricated and brought to the crossing place, and the men all stayed with us till we were across the sands and up the bank on this side, when they were dismissed with bucksheesh.

I took Miss Barnes completely by surprise and we have had a very sociable visit. I find her very comfortably situated and happy in her relations with the Christian villagers, and interested in the outside work among the Hindus.

On the train. As it is Home Mail days I must hurry to finish my letter if it is to go this week. This trip has been very interesting and an educator. More than a hundred miles through our field, past villages and villages and villages, many of them not yet reached by any of our workers, impresses one with the magnitude of the undertaking to give them



the Gospel and bring them into the Kingdom; in fact, it would seem that unless God opens some new way they will never all be reached. We are praying that He will so move on the hearts of the influential men of these villages that they will allow those who become Christians to remain in their own homes and so become a more wide spread influence than has ever yet been felt.

L. C. COOMBS.

---

#### LETTER FROM A NATIVE PREACHER

The following letter was written by Pelaram, from Bhimpore, India, to Dr. O. C. Tarbox, Oneonta, N. Y., whose S. S. class is supporting the native preacher. The letter was translated by Rev. H. R. Murphy and the words enclosed in brackets are his.—*Editor*.

DEAR SIR: Please accept my many loving greetings. I was made very glad on hearing that you are thinking about and trying to help carry on the Lord's work in this country. May the Lord bless all your efforts and fulfil your hopes.

I have been one unworthy preacher now for twenty-four years. I read in the Bible school for five years, and was pastor of the Bhimpore church for eighteen years. The past year I have been in Mission employ (Pelaram is now superintendent of the Northern District).

In this country nearly all are worshipers of idols. The foreign missionaries who have come to this country are giving their lives in teaching the people knowledge and the worship of the true God. They have taught wisdom and religion to hundreds like me and so have enlarged the kingdom of God. The caste system has greatly changed since many have learned that we are all children of one Father, and that all should worship and glorify him. On account of corrupt teaching that has come down from many ages past, the people are not able to become Christian. Such corrupt teachings as caste, eating and drinking (with the Santal, drinking strong drink is a part of every act of religious worship, sports, etc.) We believe that some day God will remove all of these corrupt teachings from our country.

A company of landlords have come from England and are conducting themselves very wickedly, and are oppressing the people greatly. Formerly the people farmed all this land free of rent, but now these landlords are collecting heavy rents, which they have no lawful right to do,

and are so destroying the people. Lakhanpur is the name of a small estate owned by a Santhal Christian brother. The landlords are trying to take it away from him, and destroy his rights. This month these wicked men sent a lot of men with carts to cut and take away his timber. I and another Christian preacher were at this brother's house when they came, and when we went to them and asked them why they did such a wrong to this poor Christian man, they ordered their men to beat us with clubs. They knocked me down and beat me with many blows. On hearing the noise, Lakhan came running and shot one of the men that was beating me, with an arrow that entered his arm. At this they were frightened and ran away. The case is now proceeding in court. (Since the above was written the case has been decided against the Zemandary Co. and in our favor. You will wonder how they dare do such a thing, but if these two preachers had not happened to be present we could not have found any one who would dare come up and testify against this powerful company, and so the poor Santhal could have proven nothing.)

Pray for this country that it may soon become Christian. Please pray that the Lord may be with me and help me to keep from all evil. Amen.  
Pelaram Kisku.

The above is rather a loose translation of Pelaram's letter. He is a good brother. You will be glad to hear that thirty-three have lately been baptised here in Bhimpore. We expect next week to begin special meetings and hope that many more will confess Christ openly.—H. R. M.  
*Bhimpore, December, 1908.*

---

#### TREASURER'S NOTES

Early in January I took to Miss Porter, the assistant treasurer, a cash book and ledger, with entries for the six months since July 1, for the accounts which she is to have control of in the future. I feel sure that she will keep them with the same accurate care that she has kept other accounts. Already the money mail is going to her, and, as fast as people know that all contributions are to be sent to her they will comply with the new conditions. But it is astonishing how slowly many people find out about changes, even though they are repeatedly given in the *MISSIONARY HELPER*. For instance, I again and again directed that money orders should be sent to Dover, N. H. and yet many times they were sent to Ocean Park, Me., even now that my address is changed from

Ocean Park to Dover, N. H., letters reach me through that office. You will notice that all money orders are now to be made payable to Miss Edyth R. Porter, Peabody, Mass.

After leaving Peabody I came directly to Newark, N. J., where I expect to remain for the present, assisting my friend, Miss Watts, who is at the head of a newly established settlement in this, her home city. My surroundings are very homey and pleasant, and the work here brings me in touch with foreign peoples and with the Associated Charities. I am very glad it has fallen to my lot to do a little practical missionary work, "heart to heart," as said a woman to me the other day. By the way, my mail will be addressed to Dover, N. H., wherever I may be.

As the March number of our little magazine is a home missionary one, the editor suggests that I tell something about this work in these notes.

The name of this settlement is the Sophia Ricord Neighborhood House, in memory of a very near friend of Miss Watts. As all know who are familiar with settlement work, such houses were originally called College Settlements, because started by college women. Many were located among the foreign elements of large cities, and aimed to make attractive and inexpensive homes, as object lessons for those who know little of real home life, besides extending sympathy and help to all who came within the influence of these homes. While the location of these settlements is still the same, they are more like institutions than homes at the present time, and probably the needs of the people are, in this way, better served.

This particular house where I am now living is still in the stage of growth which more nearly corresponds to the early idea, and yet it has several institutional features. It is located among the Germans and English, with Italians only two streets away, who come to the house. The Italians are particularly attractive to me. Attached to a small but very pleasant home is a gymnasium, where most of the classes and clubs are held. Besides Miss Watts and myself is another resident member, a young woman who recently graduated from Pratt Institute, though a part of the classes and clubs are in charge of outside workers. At present there are three boys' clubs, two of which are in charge of young men, a sewing class of girls, a manual training class for boys, a mixed class for small children who are entertained weekly with stories by a very good story teller, who expects the children to tell the stories after her.

Some of them do it very nicely. There is also a woman's club, which meets weekly for sewing and special exercises. Among other things planned for them is a series of talks on "Health" by Miss Watts and myself. The other afternoon the president of a suffrage club met these women and secured the signatures of all of those present for a congressional petition. The mothers in this club bring the little ones to the meetings, and they are looked after by one of the residents. Miss Watts hopes soon to have a kitchen garden.

Another very interesting feature of settlement work is friendly visiting. I have already had a taste of it, and like it very much, because it brings me in touch with our foreign peoples in their own homes. The other morning I attended a lecture before the Associated Charities by one who, as a friendly visitor, teaches women, in their own homes, how to cook food, what kind of food is the most nutritious, and, at the same time, inexpensive. Her lecture revealed many things about the way the poorer classes and particularly foreigners, live, which was of intense interest to me. With my present limited knowledge of this work, no one part of it seems to me to afford such splendid opportunities for getting in sympathetic touch with the unfortunate classes in our large cities, as this friendly visiting, and so for helping them in all kinds of ways. It was the way Jesus performed much of his ministry of helpfulness.

This settlement work, with other forms of work included in the Associated Charities, has interested the educated, refined and wealthy people of our large cities, who are aiming to Americanize and develop our foreign peoples, and when we realize how many are annually coming to our shores we begin to comprehend the importance of their endeavors.

Some one may ask where does religion come in? My answer is, everywhere. The very spirit of an ideal settlement worker is that of love for humanity, love that bears with human weakness, which such workers sometimes see in hideous forms; love that finds ways of reaching all kinds of conditions through a sympathy that is firm while it is tender. Besides, while it does not employ the same methods as do most church people, yet it seeks to awaken and develop by the processes of growth within the individual, in their own surroundings and environments. It seems to me the church must hold up ideals, the Associated Charity workers must apply these ideals to life as it is, among the people who get most of their religion from those who bring it to them in their



own surroundings in a practical form, so practical that they can appropriate it in their home, social and business life.

President Mauck of Hillsdale College has issued a leaflet which shows how people can help the college with their gifts. Contributions are solicited for the yearly expenses and for endowment. It is hoped many will help with yearly pledges towards these expenses and with larger sums towards the endowment.

Receipts for January were about \$46 larger than the same month last year. That was doing well when we consider the strenuous effort made by the general conference in December to wipe out the deficit, to which at least some of our workers responded. And yet I hope this will be made up by increase in February receipts.

Our first March offering comes from our dear Mrs. L. M. P. Durgin. Who will be the next to make the yearly offering at once? The call in this number of the MISSIONARY HELPER reminds us all that the March Offering month is fast approaching. I expect to be in the field much of that month, and hope whoever can, will do some special work in the way of getting and assisting others to hold a service of thanksgiving. Our President has recently sent to our treasury her two cents a day contributions for 1909. Miss Benedict of Winnebago, Minn., has made her annual contribution of \$25 and Miss Buker of \$10. How precious these personal gifts are! I hope we shall have a good many of them during March and April, as Auxiliaries are inclined to postpone remittances until after the March Offering.

I did not know that Treasurer's Notes were so dear to me, as I find they are, until my correspondence was transferred to Miss Porter. I suppose it is because I feel so near to the workers when writing them. Will not the friends of the Woman's Missionary Society send me items of interest that will be good reading in this department of the HELPER?

Will we not often meet together in spirit at ten o'clock, because we are unitedly looking unto God for his blessing on the work and workers? And will we not commit our March Offering into His keeping, with the earnest desire that He will move people to observe the service, and to give generously?

LAURA A. DEMERITTE, *Treasurer.*

Dover, N. H.

(All contributions should be sent to Miss Edyth R. Porter, 45 Andover St., Peabody, Mass.)

# Helps for Monthly Meetings

"If you would get the best results, do your work with enthusiasm as well as with fidelity."

## TOPICS FOR 1908-1909

October—Roll-call and Membership.  
November—The Nearer and Farther East:  
1. Islam: Its Character and Conquests.  
December—2. The Social Evils of Islam.  
January—3. The Story of Missions to Moslems.  
February—Prayer and Praise.  
March—Home Missions.  
April—4. The Work That Remains to be Done.  
May—Thank-Offering.  
June—5. Siam.  
July—6. Burma.  
August—Missionary Field Day.  
September—7. Korea.

---

### APRIL—The Work that Remains to be Done

("The Nearer and Farther East." Chapter IV.)

"As Thou hast loved me, let me love; returning  
To these dark souls the grace Thou givest me;  
And oh, to me impart Thy deathless yearning  
To draw the lost to Thee!

"Nor let me cease to spread Thy glad salvation,  
Till Thou shalt call me to partake above,  
Where the redeemed of every tribe and nation  
Sit at Thy feast of love!"

---

## Suggestive Program

### OPENING HYMN

**BIBLE READING**—Hagar and Her Sisters: Gen. 21: 14-20. "In looking at the millions of Moslems in the world today, and wondering why they are still as they were a thousand years ago, we turn to their women and find the cause. Mohammedan law, custom and the example of their founder place women on a level with beasts of burden, and no nation rises above the level of its women. The Lord Jesus is the only prophet come to this world who has raised women to what God meant them to be. It is only He who can save our Moslem sisters. When Hagar returns to Christ, Ishmael shall live. The story of Hagar, the mother of the Arabs, tells us of a young girl sacrificed for the scheme then the jealousy of an older woman who should have loved and pitied her. And it seem to some of us it needs the widespread love and pity of the women of our day in Christian lands to seek and save the suffering, sinful, needy women of Islam." Proverbs 24: 11, 12 (R. V.) 31: 8, 9. "What

wonder that Mohammedans have the proverb, 'The threshold of the house weeps for forty days when a girl is born.' Unwelcome at birth, unloved in her life-time, without hope in her death; and she might be the joy of your heart, the life of your home, and the hope of your old age. . . . Today we cry to our Father in Heaven to let us be the messengers of comfort to Hagar—and we will ask Him to open her eyes that she may see the well of the Water of Life, and that she may hold it to the lips of her sons and daughters in the Moslem world." Jer. 50: 34. Their Redeemer is strong; the Lord Lord of hosts is his name; He shall thoroughly plead their cause.

#### PRAYER FOR MOSLEM WOMEN

SINGING—"Calling Today."

THE LESSON.—Aim: To show something of the perplexing difficulties and dimensions of the Mohammedan Problem and to give a clear idea of the vast regions and populations still untouched.

The Auxiliary may be divided into two camps, each with a leader who will bring out all the information possible about her special topic, by a question box, papers, talks, class, or any way she may choose. Neither camp should know how the other is to conduct its part of the program, and both should be kept to a definite time limit.

TOPIC A.—Magnitude and Nature of the Task. (Population of Moslem World. Geographical distribution. Separation of religion and morality. Unity of temporal and spiritual power. Intolerance and hostility toward converts. Intellectual difficulties.)

TOPIC B.—Promise of Fulfilment. (In political changes. Missionary occupation of centers. Inherent decay of Islam. Change of attitude toward Christianity. Pan-Islamism. In converts already won. Call for missionaries. Power and promises of God.)

READING—"Ask and Ye Shall Receive." (See Nearer and Farther East, page 149.)

#### CLOSING SONG

NOTE—Many helpful items of interest, for both camps, may be found in recent HELPERS and other current magazines. Maps and pictures should be used freely.

THE MISSIONARY HELPER BRANCH  
OF THE  
**International Sunshine Society**

Have you had a kindness shown?  
Pass it on.  
'Twas not given for you alone—  
Pass it on.

Let it travel down the years,  
Let it wipe another's tears,  
Till in heaven the deed appears  
Pass it on.



All letters, packages, or inquiries concerning this page or sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.

Mrs. Julia A. Reed aside from giving away a number of books and good papers, and greetings to shut-ins, has given \$5.00 for the sunshine work. She is one of our most generous contributors, having given large amounts a number of times. Mrs. E. M. Wilbur reports passing on three quilts and four rugs, helping the sick and needy. Although this sister is in her seventieth year she is living an active sunshine life.

One of our members who has not been able to leave home for the past few months has sent in \$1.00 to cheer other shut-ins. Mrs. George O. Wiggin has given calendars, card puzzles, and is going to give mounted pictures in book form for the use of sick children. Mrs. A. P. Wentworth has given \$1.00 to be used for a family of six children, who are much in need of cheer at this time. Mrs. J. C. Marshall is not only passing on her own HELPER but has subscribed for another. This is one of her kind acts.

A Rhode Island member gave \$1.00 as International dues, postage stamps for Branch needs, and is writing good cheer letters. Miss E. J. Small also remembered our International Day with her annual mite. Mrs. L. M. Judd of San Francisco, Cal., has been made an I. S. S. member for her many acts of kindness. Mrs. Lucy A. Hill of Santa Ana, Cal., greatly enjoys being a sunshine member as her shut-in days are brightened thereby. She has sent, recently, \$2.00 for our work.

Mrs. Villa Weymouth writes that many sunny rays have come to her through the HELPER members. It is pleasant to know that the lives of others are constantly being brightened by our being banded together in the good cheer work. A friend writes that Mrs. Matilda Gleason, care of Old Peoples' Home, South Haven, Michigan, would enjoy cheering letters.

Miss Emma J. Ingalls, 178 N. Main St., Gardner, Mass., has been an invalid for years. Letters and cards from the members would be appreciated, although they may not be answered as just now she is not able to use her hands. Mrs. Eva Allen is helping greatly by cheering invalids, making little articles for our Blind Babies, and by the gift of \$1.00 which was used for an afflicted boy. Mrs. M. J. Ray is also interested in the Blind Babies and has sent \$1.00 for their needs. Miss A. A. Garland is passing on good reading matter. Mrs. C. E. Batchelder, a lace neck piece, which was given to an aged widow. Mrs. May Chatterton has sent a box of clothing to an Orphans' Home in Iowa.

"Fluffy Ruffles" has been received from Katherine Hartley, and has gone to live with another little sunshiner. We wish it were possible to repeat the many kind acts that Mrs. M. A. Preston has been privileged to do but if not recorded on this page, we feel sure they are recalled with gratitude by those who's hearts have been cheered. One who's name cannot appear on this page, but who is marked in our books as a most exemplary member, as she reports regularly each month, has found another way to do a little deed of kindness, writing for an elderly person whose hand is stiffened by rheumatism. Almost everyone has a friend who would be glad if this sunshine act was offered to them. Mrs. M. P. Douglass sent in yeast cake labels and stamps. A large number of yeast cake labels have been received from Mrs. Thomas Bell.

Mrs. A. M. Cousins' Class of Steep Falls, Maine, gave the following for use in sunshine work: a number of postage stamps, fancy booklets and eleven cards with stamps. The "Willing Workers" Class of North Berwick, Maine, under the leadership of Mrs. B. H. Parker and her able assistant, Mrs. Weymouth Johnson, are doing most excellent good cheer work.



# Practical Christian Living

"Everything that brings us nearer to the stature of the completed one in Christ, increases our power for good, and makes us more and more a power in the world about us."

○ ○ ○

## OUR QUIET HOUR

(10 A. M.)

---

Give us to awake with smiles, give us to labor smiling. As the sun returns in the east, so let our patience be renewed with dawn; as the sun lightens the world, so let our loving kindness make bright this house of our habitation.

—Robert Louis Stevenson.

---

The Grace of Forbearance.—Phil. 4:5.

*"Let your forbearance be known unto all men."* The grace of forbearance is a sure accompaniment of joy "in the Lord." The man whose spirit is clothed in sunny assurance, and who rides triumphantly upon his circumstances, will never be harsh or morose toward his fellows. When spiritual joy is absent, life is apt to become painfully rigorous; its very sadness is prone to make life hard and insensitive. When the heart is cold, our behavior tends to be thoughtless and obstinate. The spiritual pessimist is wanting in delicacy, and his touch is violent. Spiritual joy endows the life with exquisiteness, and confers the power of apprehending the standpoint of our brother. The man who rejoices "in the Lord" is spiritually telepathic, he can read the secret hearts of men. He is therefore distinguished by the grace of forbearance.

Now this grace of "forbearance" or gentleness is one greatly honored in the Christian Scriptures. But its significance has sometimes been grievously misinterpreted. Its asseverations have frequently been suspicious, and lacking in a noble impressiveness. Real gentleness is never the issue of weakness; it is ever the offspring of strength. Weakness can be very clumsy, and can therefore blunder into painful outrage. A surgeon with a weak will and a trembling hand, could never be gentle with his patient. He lacks the terrible resources which impart the ex-

quisite touch. It is the surgeon with irresistible will, with iron nerves, who can hold his hand with such steady control as to touch a wound like softest thistledown. A weak hand would butcher the patient; a strong hand is the gentle minister of restoration. And so it is in the higher realms of character. Effeminate men do not make gentle knights. We need iron for the making of the finest blood. If the iron is absent from the character the sentiment is watery, and pathetically inefficient. And so it is well to remember that this same apostle, who counsels his disciples to be forbearing, also counsels them to "be strong." If we are not strong, we may easily be brutal; if we are strong, it is easy to be exquisite. It is people with loose opinions who are frequently the most intolerant; the man with the finest conviction is usually the man of widest and most hospitable communion.

Let me point out one or two characteristics of this most winsome grace. In the first place, forbearance or gentleness, is reasonableness of dealing, a fine consideration for the claims of others, the spirit which does not urge its personal rights to the uttermost. It is frequently true that my highest right is not to claim my right. That is sometimes forgotten, and the noblest franchise of the soul remains unexercised. Our Lord Jesus, as we have seen in an earlier part of this letter to the Philippians, had a perfect right to be on an "equality with God;" but He "counted it not a prize" to be grasped at; He "emptied Himself," and laid the right aside. And so it is with the lives of His true disciples. They often taste their sweetest right in the surrender of their rights. They offer the "chief seats" to others, and find an excellent delight in a lower place. And this is one of the shining characteristics of the gentle life. It is strong enough to feel the rights of other people, and to prefer them to its own. It is always a sign of an impaired and perverted spirit that it magnifies its own rights to the obscuring and subjection of another's. My own rights are shining with a clear and smokeless radiance when they illuminate and magnify the rights of my brother.

And so, in the second place, it is very clear that forbearance includes the element of kindness. It is possible for me to recognize and respect the rights of my brother, and yet for my behavior to be unattractive and unpleasant. A surrender may be brutal and sullen, and made to the accompaniment of growling, thundery murmur. I may yield the crown, and yet, by the very spirit of the yielding, I may convert it into a crown of thorns. And this is not the "forbearance" and gentleness of Jesus. In

Christian forbearance there is no sultry gloom, no ominous grumbling. The atmosphere is pure and bright and sweet, and the birds are singing! The spirit is altogether kindly, for how can it be otherwise with a spirit that is rejoicing "in the Lord"? How can there be this hallowed joy in the heart, and a gloomy frown in the face? True gentleness must be kindly and sunny; it is "light in the Lord."—*The Rev. J. H. Jowett, in Record of Christian Work.*

---

### ROGER WILLIAMS A MISSIONARY TO THE INDIANS

In "Baptist Missions on the Frontier" the missionary side of Roger Williams' remarkable career is emphasized. The writer begins the work as follows:

"Baptists are many because they are missionary. From the beginning they have been missionary and evangelistic in spirit. The first Baptist church in the United States was founded by Roger Williams and his associates in Rhode Island in 1639. Roger Williams is commonly known as the apostle of religious liberty, who gladly suffered exile for his principles. He should be known and honored, also, as the pioneer evangelical missionary to the North American Indians. We constantly hear of Eliot and Brainerd and Jonathan Edwards in this connection, but rarely, if ever, of Williams, who led them all. Before he left England he advocated the colonization of the New World for 'the propagation of the Gospel to the Indians.' Soon after his arrival in 1631 he enthusiastically applied himself to their evangelization, thirteen years before John Eliot began his work among the Pequots in Roxbury. Williams wrote, 'God was pleased to give me a painful, patient spirit, to lodge with them in their filthy, smoky holes, even while I lived at Plymouth and Salem, to gain their tongue.' In all the region about Providence he tells us he preached 'to great numbers, to their great delight and great convictions.' He published 'A Key' to the Indian language. This was the spirit and example of the great Baptist leader, who was first and foremost a missionary."—*Selected.*

---

"We Americans need no revelation more than to see ourselves; to see how hard and proud we are, how narrow, how unlovely, how unsympathetic, unchristian we are, how unappreciative of other races."

# Juniors

oo

Shining sun, shining sun,  
Bringing back the day,  
Have you any word for me  
In my work and play?

Little boy, little girl,  
If you're good and true,  
Whatso'er your work or play  
Light will shine from you.  
—Selected.

---

## JUNIOR PROGRAM.

SPRINGS IN THE DESERT. Chapter IV. "The Great Dark Lands." . . .

MEMORY TEXT: "And the Lord shall be known to Egypt, and the Egyptians shall know the Lord."

OPENING SONG.

RESPONSIVE SCRIPTURE READING. (See text-book).

BIBLE LESSON: Divide the society into two divisions, the first, reading in concert, "Joseph in Africa," Gen. 39:1-6; the second, reading, "Jesus in Africa," Matt. 2:13-15.

PRAYER by Superintendent, closing with singing of the Lord's Prayer by all. (See Missionary Songs for Children.)

ROLL CALL—Respond with a fact from our own field. Or different Juniors might be prepared to tell incidents, in their order, of Miss Coombs' "Adventurous Trip" to a Quarterly Meeting in India. (See February and March HELPERS.)

SINGING.

MAP LESSON. Review map exercise showing the spread of Islam to the east in the lands thus far studied. Proceed to the west, pointing out the lands of this lesson—Egypt, Soudan, Sahara, French Sou-



dan, and the countries of North Africa. "It might help the boys and girls to remember that Africa was conquered for Islam by the sword if the leader should cut out of paper five red swords, and during the lesson have them pinned by five of the members of the band upon Tripoli, Tunis, Algeria, Morocco and Egypt. Then let a sixth member pin a little red cross on Egypt and explain that Christ was carried there by His parents when He was a baby. Finally have the last member tell what would have been in Egypt today if the love of the Christ-child had entered the hearts of the people then."

Use as many pictures as possible throughout the meeting. Nos. 3, 4, 5, 6 and 7 of the set of pictures which accompany the study of Nearer and Farther East, are suggestive. Books, magazines and steamship company folders will furnish many pictures which can be used helpfully.

A HOLIDAY TRIP THROUGH MOSLEM AFRICA—*The Mission Dayspring* suggests that the remainder of the lesson be taken up as a holiday trip. "To be a success, this must be well arranged beforehand. Each child should not only have read the whole lesson, but have made special preparation on some particular point. Nothing could be better for a few bright boys sufficiently advanced and having access to a good library than to prepare and relate the story of the life of General Gordon.

The Nile, the Pyramids, the Sphinx, the great Moslem University, El Azhar, Khartoum, the Great Desert, the life of Raymond Lull—these and many more are of intense interest, and may be brought in at the proper places on the "trip" by those who have prepared upon them. Care must be taken that these do not consume too much time and the program become too protracted. Look carefully at each point for signs of missionary effort and success. Keep in mind that this is the main object of the "trip."

Let the party "land" at Alexandria and take the countries in turn—

Egypt, Soudan, Saraha, West Africa, then back to Tripoli, Tunis, Algeria, Morocco.

PRAYER for the lands and people just visited.

CLOSING SONG.

## THE ANGEL WHO ATTENDS

"I have come to speak to you, my lad, about your work," said the Angel-who-attends-to-things. "It doesn't please me at all."

"Indeed," said the boy, "I hardly see how that can be; please explain."

"I will," said the Angel. "To begin with, the work is slovenly."

"I suppose I was born heedless. All our folks are, so I've been told."

"It is badly put together," said the Angel. "The parts do not fit."

"I never had any eye for matching things," said the boy. "I seem to have been very unfortunate."

"The whole thing is a perfect botch," said the Angel. "You have put neither brains nor heart into it, and you have both. What do you propose to do about it?"

"I thought you understood," said the boy, "that I can't help myself. I wasn't born clever in this direction. I am sorry; but still, this is the way I was made. I don't see that there is any way out of the difficulty."

"I see," said the Angel, and putting out a strong, white hand, he took the boy by the collar, and tumbled him neck and crop into the ditch.

"What does this mean?" said the boy, scrambling out, all breathless and dripping. "I never was treated so before. See what you have done. You have ruined my clothes, and nearly drowned me besides."

"Oh, oh, but," said the Angel, "how could I help it. This is the way I was made."

—Adapted from Mrs. Richards' "Silver Crown."

---

THE TEN SERVANTS

There was once a king who had a little daughter whom he loved very much. He wanted to make her a beautiful and wise princess, so he sent her to a country where she was to pass through many schools and learn lessons that would fit her for her father's home. This kind father did not send his daughter alone. He gave her ten servants to wait upon her and care for her.

Two of these servants were to show her all the beautiful and useful things that she would meet in her absence; and when she got homesick they were to tell it to father, and he would hear and comfort her.

Two more were to help the little girl to hear sweet music and sounds that would give her joy, and voices that would tell her about what she saw and bid her always remember her father's love.

Two more carried her wherever she went; and poor, indeed, would she have been without the little servants.

Another told her all she wanted to say to those around her, and sang songs of praise to her father, the king.

Two of them helped her to do everything to make herself and others happy.

But the last servant was seen only by her father and herself. This last servant always told his little mistress to love her father dearly, and not want to guide the other servants to do what would displease him.

Sometimes the princess would say to herself, "Father is not here, and I will do what I please"; then, in spite of this servant's pleadings, she sought to guide the others into forbidden paths, and thus brought upon herself trouble and pain.

At last the loving father gave a command to each one of his daughter's servants, calling them by name as he spoke. The names and commands were these:

Little Eyes, look up to God;  
 Little Ears, hear His Word;  
 Little Feet, walk His ways;  
 Little Mouth, sing His praise;  
 Little Hands, do His will;  
 Little Heart, love Him still.

—*Buds of Hope.*

---

CORRECTION—The \$7.00 credited to Mrs. McKenney, in February should be credited to the Winona, Minn., Auxiliary.

---

## Contributions

### F. B. WOMAN'S MISSIONARY SOCIETY

#### Receipts for January, 1909

MAINE			
Bangor Essex St Aux for India Work	\$ 20 00	Brownfield by Mrs Clough & Mrs Bean	2 00
Biddeford Aux child in India 5.00; Storer		Brunswick by Primary Dpt S S for Miss Barnes	4 00
Pres Home 10.00	15 00	Cumberland Conf Coll Miss Coombs	6 50
		Groveville Ladies for Miss Coombs	1 00

Milton Mills Aux by dues . . . . .	16 61
Ocean Park Mrs Mary A Davis two cent per day 1909 . . . . .	7 30
Portland Aux 1 sh MISS HELPER by Mrs O. W. Fullam . . . . .	3 00
Portland 1 sh Miss Barnes' sal'y by Jr C E . . . . .	4 00
Portland Aux for Dom Sci storer . . . . .	7 00
Portland Aux by Miss Deering's S S Class (and on L M Gen Soc'y Mrs Jensen) . . . . .	2 15
Portland Miss Harriet A Deering Pres Home . . . . .	5 00
Steep Falls Aux for Hindu Boy's School No 9 Mid India . . . . .	6 25
Steep Falls by A L B for Miss Barnes . . . . .	2 00
Steep Falls C R . . . . .	3 00
Wells Branch Aux Cr 1908 . . . . .	1 00
W Falmouth Aux for Miss Coombs . . . . .	5 00
W Buxton Aux for Miss Coombs . . . . .	1 00

## NEW HAMPSHIRE

Centre Sandwich Mrs Smith for C F . . . . .	\$ 13 00
New Hampton a friend for Pres Home . . . . .	3 00
New Hampton S S for Pres Home . . . . .	5 00
New Hampton Aux for Pres Home . . . . .	11 00

## VERMONT

Corinth 1st Ch for Miss Dawson . . . . .	\$ 3 60
Corinth 2nd Ch for Miss Dawson . . . . .	7 60
Huntington Asso Coll Miss Dawson . . . . .	3 00
No Dauville Ch Miss Dawson . . . . .	2 00
Orange Co Asso Coll Miss Dawson . . . . .	2 80
Sheffield 2nd Ch Miss Dawson . . . . .	1 40
So Strafford Ch Miss Dawson . . . . .	5 60
Sutton Aux Miss Dawson . . . . .	5 00
Waterbury Centre Ch for Pres Home Stor . . . . .	5 00
Wheelock Asso Coll for Miss Dawson . . . . .	3 75

## MASSACHUSETTS

Haverhill Aux for native teacher . . . . .	\$ 20 00
Lowell Paige St Ch Y P S C E by Mrs H H Lothrop for Pres Home . . . . .	1 00
Lowell Chelmsford St F B Ch for native teacher . . . . .	6 25
Lowell Chelmsford St Primary Dpt Miss Barnes . . . . .	4 00
Lowell Chelmsford St Kind Dpt Miss Barnes . . . . .	4 00

## RHODE ISLAND

Carolina Mrs Mary L Tinkham for Pres Home Storer . . . . .	\$ 25 00
--	----------

## NEW YORK

Brooklyn Miss Eva L Buker for Con Fd . . . . .	\$ 10 00
Fabins Ch for Pres Home . . . . .	1 00

## INDIANA

Brookston F B Ch for Hindu Boy's School . . . . .	\$ 12 50
---	----------

## MICHIGAN

Columbiaville Mrs E N Wheeler for Pres Home . . . . .	\$ 1 00
Onsted Mrs Julia A Reed for Pres Home . . . . .	5 00
Sandusky Mrs Wm McWilliams F M . . . . .	3 00

## MINNESOTA

Blue Earth F B S S for F M . . . . .	\$ 8 80
Huntley Aux . . . . .	25 00
Madelia Aux . . . . .	20 00
Waseca Mrs Lucy M Cummings F M . . . . .	5 00
Money Creek S S Birthday Offering Miss Barnes . . . . .	5 34
Winnebago F M . . . . .	8 45
Winnebago H M . . . . .	6 61
Winnebago Miss Sarah Benedict school Mid . . . . .	25 00
Winona & Houston Q M W M S F M . . . . .	1 00

## IOWA

Aurora Mrs Laura Dennis . . . . .	\$ 25
Bucanan Q M . . . . .	6 25
Central City . . . . .	17 50
Dunkerton Aux . . . . .	6 00
Fairbank Ch one cent a day plan . . . . .	6 75
Hillsboro Aux 1/2 Storer; 1/2 Miss Dawson . . . . .	12 70
Little Cedar Aux . . . . .	5 00
Mt Zion Ch L L B dues Elinor Bashann 1908 25c; Eunice McCracken 2yrs 40c; Vesper McCracken 2 yrs 50c; Ethel McCracken 2 yrs 30c; Orville McCracken 2 yrs 30; Franklin Mayer 19 9 25c; Eva Mayer 1909 25c . . . . .	2 25
Waukeek . . . . .	3 15

## CALIFORNIA

San Rafael Mr James Dyer for Jhumpie at S O Bal "Betsey French Dyer Memorial" . . . . .	\$ 25 00
---	----------

## MISCELLANEOUS

Int for K W . . . . .	\$ 1 28
Int for Inc Fund . . . . .	1 75
Total for January, 1909 . . . . .	\$469 66
Total for January, 1909 . . . . .	\$516 43

LAURA A. DEMERITTE, Treas.  
Dover, N. H.

Per EDYTH R. PORTER, Asst. Treas.  
45 Andover St., Peabody, Mass.

NOTE—In Nov. Receipts the amount credited to "a friend for Pres. Home," under Miscellaneous should have been \$500.

## FORM OF BEQUEST

I give and bequeath the sum of \_\_\_\_\_ to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.